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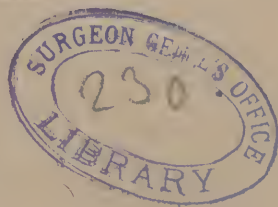
# INSTINCTS OF RACES:

BY ✓

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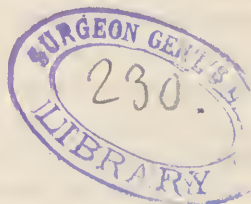
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# INSTINCTS OF RACES.



"FREE NEGROISM, or the Results of Emancipation in the North, and West India Islands, with Statistics of the Decay of Commerce—Idleness of the Negro—His return to Savagism, and the effect of Emancipation on the Farming, Mechanical and Laboring Classes." Second Edition, revised and enlarged. Van Evrie, Horton & Co., No. 162 Nassau Street, New York, 1863.

THE above is the title page of an elaborate and interesting pamphlet from which I propose to borrow largely in the conclusion of the present essay, as it well illustrates *the instinctive dislike of the negro race to agricultural labor*, the point which it is my object to elucidate. The collection of facts is ample and saves me much labor.

As this pamphlet was intended especially to illustrate a single point, I shall preface the copious extracts to be given, by some general remarks on the Civil and Physical History of Races, in order to show that the practical results of Emancipation are nothing more nor less than the fulfillment of natural laws, long since demonstrated by the science of Ethnology.

Man (*genus homo*), has, by common consent, been placed by naturalists at the head of the animal kingdom, and although he has the means of protecting himself to a great extent, by clothing, fire, and houses, from extremes of heat and cold, he cannot abstract himself wholly from those climatic influences which modify the species of other genera.

The genus *Equus* contains six species, the *Horse*, *Ass*, *Hemionus*, *Zebra*, *Quagga* and *Onager*, all natives of the eastern continent. Each of these is generally supposed to have sprung from one original pair, and the same law of descent is applied to the *Felines*, the *Canidæ* and species of other genera.

The natural history of *Man* has been the great stumbling-block to zoologists—some contending that all the Races of Men, are but *varieties* springing from one original pair (Adam and Eve); while others contend that the Races are of diverse origin, and were created, like the species of other genera, in different divisions of the earth, forming parts of separate *Zoological Provinces*.

This subject is one of great interest both to the Naturalist and Theologian, but has little practical bearing on the points here to be discussed, and will therefore be left aside.

It is curious to see the perfect parallel which the genus *Canis* (Dog) runs with that of *Man*. The dawn of history finds the uttermost parts of the earth covered with different races of men, and every where, these human types have been associated with one or more races of dogs equally distinct from each other.

In order that the reader may clearly understand the meaning attached to certain terms for which there will be frequent use, I will quote the following definitions from the celebrated Dr. Prichard's work 'on the "Physical History of Man," as he is considered a standard authority:

"The meaning attached to the term *SPECIES*, in natural history, is very definite and intelligible. It includes only the following conditions, viz: *separate origin and distinctness of race, evinced by a constant transmission of some characteristic peculiarity of organization.* A race of animals or of plants marked by any peculiar character which it has constantly displayed, is termed a *species*; and two races are considered specifically different, if they are distinguished from each other by some characteristic which the one cannot be supposed to have acquired, or the other to have lost, through any known

operation of physical causes ; for we are hence led to conclude, that tribes thus distinguished, have not descended from the same original stock.

“VARIETIES, in natural history, are such diversities in individuals and their progeny as are *observed to take place* within the limits of species.

“PERMANENT VARIETIES are those, which once having taken place, continue to be propagated in the breed in perpetuity. The *fact* of their *origination must be known by observation or inference*, since, the proof of this fact being defective, it is more philosophical to consider characters which are perpetually inherited as *specific* or *original*. The term, *permanent variety*, would otherwise express the meaning which properly belongs to *species*. The properties of species are two, viz : original difference of characters, and the perpetuity of their transmission, of which the latter can only belong to permanent varieties.

“The instances are so many, in which it is doubtful whether a particular tribe is to be considered as a distinct species, or only as a variety of some other tribe, that it has been found, by naturalists, convenient to have a designation applicable to either case.”

According to the above criteria, it must be conceded, that we have no means beyond *its history*, of distinguishing between a *species* and *permanent variety*. A reference to the chapter on Hybridity in “Types of Mankind” will show that prolificacy *inter se* is no test of common origin of two animals, and laying aside the teaching of Holy Writ, the Naturalist knows of no conclusive argument in proof of the *unity* of the human family ; or of the various *canine* races, which stand on precisely the same ground zoologically.

The wonderful discovery of Champollion, by which the hieroglyphic inscriptions on the ancient monuments of Egypt have been deciphered, has thrown an entirely new light upon the physical history of man. The absurd arguments drawn from false analogies in the animal kingdom, respecting changes of type from physical causes, and the thousand and one “well authenticated” examples of white men transformed into Hindoos, Negroes, and other races, have all passed away like the “baseless fabric of a vision” and left us to wonder that men of sense could have been so deluded.

It is now demonstrated from the monuments of Nineveh and Egypt, that the races of the genus *homo*, and those of the family of



the *Canidae* (Dogs), were as distinct in type 3500 years ago as they now are, and that no causes in operation from that date to the present, have been able to change one form into another. On those monuments, cotemporary with Moses, and Joseph, and Abraham, are to be seen by thousands the faithful portraits of Egyptians, Berbers, Abyssinians, Nubians, Negroes, Arabs, Jews, Mongols and Assyrians, presenting the same lineaments which those races around the Mediterranean preserve to the present day. In like manner are preserved portraits of the Canines. The Mastiff is beautifully portrayed by Layard in his work on Nineveh. The Greyhound, Turnspit, Coach-dog, Hound, other varieties of domestic dog, together with the Wolf, Jackal, Hyena and Fox on the monuments of Egypt. The Bulldog is well represented in Rome, and most of the dogs now known in Europe were familiar to Greeks and Romans. When America was discovered, the Indians were found in possession of several new races of dogs. The Dingo was found in Australia, and so with all newly discovered countries.

In Europe and Asia, as well as northern Africa, which were occupied by the highest races of men, the types of men, through incessant wars, commerce and migrations have been greatly blended and confused. So with their companions, the dogs—these have been intermixed, until no doubt many original types have been lost, and an endless variety of curs appear in their stead.

The question then, as to the existence, and *permanence* of races, types, species, or permanent varieties, call them what you please, is no longer an open one. Forms that have been permanent for several thousand years, must remain so at least during the life time of a nation. It is true, there is a school of Naturalists among whom are numbered the great names of Lamarck, Geoffroy Saint Hilaire, Darwin and others, which advocates the *development* theory, and contend not only that one type may be transformed into another, but that man himself is nothing more than a developed worm; but this school requires *millions of years* to carry out the changes by infinitesimal steps of progression. With such theories, or refinements of science, our present investigation has no connection, as the Freedmen's Bureau will not have vitality enough to see the negro experiment through many hundred generations, and to direct the imperfect plans of Providence.

It being conceded then that the Races of Men, and of Canines, if not distinct species, are at least *permanent varieties*, we propose next to inquire whether the *physique* of each race has not a kindred *moral* inseparable from it; and whether the organic structure can be changed without altering its functions?\*

Is it not a law of nature, that every *permanent* animal form, call it by what name you like, carries with its physical type a *moral* of its own, which cannot be obliterated, changed, or transferred to another, so long as the *physique* stands? Can any reflecting man doubt that the instincts of the Bulldog, Greyhound, Pointer, or Hound, are inseparable from his anatomical structure; or believe that one can be educated to perform the duties of another? These races of dogs, all over the globe, where the climate permits them to live and prosper, so long as the *blood is kept pure*, remain substantially the same in *moral* and *physique*. A Bulldog is a Bulldog, a Greyhound a Greyhound, from generation to generation, and from the St. Lawrence to Cape Horn.

Why is it that dog-fanciers lay so much stress on *pure blood*? Does not an impure cross destroy the value of a stock, and its reliability for breeding purposes? An English breeder will not touch a horse or dog that has a drop of impure blood; because he knows that the stain cannot be washed out in many generations—the impure cross will crop out eight or ten generations after, or later, as many examples prove. So adhesive is the stain, that a mare of Lord Derby that had a colt by a Zebra, when bred afterwards for several successive years to thorough bred horses, had every colt more or less striped like the Zebra, which had been the father of the first colt only. The Greyhound has little sense of smell and pursues his game by sight and speed. The Hound on the contrary depends on smell and endurance. The Bulldog is useless for hunting purposes. The Pointer, Terrier, Shepherd's dog, each has its peculiar instincts and uses. These qualities are retained so long as the race is kept pure, and when two are crossed, an intermediate type is produced partaking of the *physique* and *moral* of both parents.

Do not the same general laws which govern the rest of the animal kingdom apply with equal force to Man? Has not the Almighty

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\*The English language wants precise terms to suit my purpose. By *physique*, is meant physical or anatomical structure. By *moral* we mean all those functions of the nervous system which bring animals in relation with the external world, as *instinct*, reason and intellect

placed his stamp, intellectual and physical, upon the races of men just as strongly as he has upon the species or varieties of other genera? We have already stated, what the works of Champollion, Rosellini, Lepsius, and other hieroglyphic scholars, so fully prove, that the same races of men have been living around the Mediterranean for 3500 years. Since the literature of China and India have been laid open to us, we have the evidence that Mongol, Malay and Hindoo types are quite as old. America was found at its discovery covered with millions of red men of great antiquity. Australia and Oceanica have also their races of men and animals unlike all others. The *permanence* of these human types, I repeat, is no longer a point of dispute; so long as the physical causes which have for ages been acting on them, remain unchanged, they remain indelible.

It being conceded, then, that the *physique* of the Races of men is *permanent* through ages past and to come, the next question to be examined is the permanence of the *moral* which has accompanied each type in by-gone ages. If man is to be judged by analogies drawn from the animal kingdom, it would require little argument to settle the question in the affirmative. Every species, whether of the *Equidæ*, the *Canidæ*, the *Felines*, or other, has its own anatomical structure—its own physiological laws—its own instincts and mode of thought. The *moral* is quite as characteristic as the *physique*.

The Indo-European Races have, through wars, commerce, and migrations, been so blended, that old types have, to a great extent, been lost, and few *permanent varieties* can be identified in Europe, beyond Jews and Gipsies, and even these are far from being pure. When, however, we leave these migrating Races, the law of nature stands out in bold relief. Place beside each other an Arab, Egyptian, Anglo-Saxon, Negro, Hottentot, Mongul, Malay, Australian, and American Indian, and you have human types as old, as distinct, as permanent in *physique* and *moral*, as the canines and other species.

No one will deny that the animals nearest in the scale to man, as apes, dogs, and the elephant, are endowed with a degree of intelligence above mere instinct; nor is it less true that man to a great extent is a creature of *instinct*. If Races were guided by reason alone, each one would not possess the individuality which now characterizes it. The *instincts*, not only of Races, but of individuals, or, as a phrenologist would say, the *bumps*, drive reason aside or override it in the great majority of mankind. One man, generally, reasons



well about the conduct of another, and can give very good advice, while violating the precepts he lays down. The first law of nature is *self-preservation*, which exerts a controlling influence all through life. Within an hour after a child is born, it instinctively sucks—it soon cries to make wants known. These and other animal instincts precede the first rudiments of mind, for whose action the senses have, as yet, furnished no materials.

*Self-love* and *self-preservation* are the ruling instincts of every animal, and drive even the most untutored races to desire immortality; and, with the hope of attaining it, they seek to propitiate good spirits and evil spirits. It is not the love of the Lord, nor of virtue, that keeps most men in the “narrow path,” but the fear of the devil and annihilation. If a little brimstone were not burnt under people’s noses once a week at least, the devil would be most likely to drag the mass into the “broad road that leadeth to destruction.”

The constant tendency of a child, is to self-glorification and self-aggrandizement—he is the hero of his own story, and appropriates to his own use everything he lays hands on. The organs of *self-esteem* and *acquisitiveness* are predominant and precede the moral sense. An honest, truth-telling child is rather an anomaly in nature, and a thing to be marvelled at.

Now these instincts, which have their groundwork in the law of self-preservation (like the wolf’s love of mutton), exhibit themselves in the forms of ambition and dishonesty, and hold on to the great majority of mankind, in some degree or form, from the cradle to the grave. So true is this, that it has become a proverb that “an honest man is the noblest work of God.” That these frailties belong to man, the Bible teaches from Genesis to Revelations. General Washington, General Lee, and Stonewall Jackson, as much as we admire and venerate them, cannot be called intellects of the very first rank. They were moral giants, and particularly defective in the organs of self-esteem and acquisitiveness. They were remarkable as *christians*, which they could not have been, had they been endowed with a silverspoon bump, like another distinguished individual. Even religion but imperfectly corrects these bad *instincts* of man, though it often corrects bad *acquired habits*, such as intemperance, swearing, the use of tobacco; but ambition, “that sin by which the angels fell,” the love of money, the tricks of trade, the corruptions of politics, the animal passions, are rarely rooted out till all becomes “vanity

and vexation," as with Solomon in his old age. There are few men who would not prefer a good endorser to the fair promises of most pious neighbors.

So much for poor human nature in the abstract. Let us now look a little into the *Instincts of Races*, the point I wish particularly to illustrate.

Suppose we should place a hundred children of each race, Anglo-Saxons, Monguls, Malays and Negroes, upon separate islands, and cause them to be reared, without any instruction, by deaf-mutes, to adult age, what would be the inevitable result? Does any one doubt, that like Greyhounds, Pointers, Bulldogs and Hounds, each would follow out its natural instincts? Each race would form its language, its mode of thought, and, in time, would work out a social organization peculiar to itself. Nay, more, what has been the result in our country of educating Whites, Blacks and Indians at the same schools? Have the instincts of the Indian or Negro been changed? The full blooded Indian has invariably wandered off to the forest and resumed the habits of his race. He is essentially a wild animal by nature, untamable, unimitative, uncivilizable. The Negro, on the contrary, is imitative, social, easily domesticated, and, as long as kept in subordination to a higher race, will ape to a certain extent its manners and customs. But the Negro rises only to a certain point of imitation — his intellect permits no approach to civilization but that of imitation, and, as soon as the race is thrown back upon itself and separated from the whites, as in the West Indies, it becomes savage.

The instincts of race are strongly illustrated in the Chinese. They have had their civil wars, and so called revolutions, for thousands of years, but these all result in mere change of rulers. A revolution there is like a pebble dropped in the ocean — not a dimple is left behind. The same form of government, the same mode of thought, the same social organization, has remained stationary for ages, while Europe has been changing like a chameleon, from the mongrel character of its population and progressive spirit. The semi-civilization of China and India and the savagism of the red men of America, have remained stereotyped for ages, while the Gipsies have been pitching their tents in the four quarters of the globe, resisting all climates, and all moral influences which philanthropy could bring to bear on them. No human power can change the fiat of the Almighty. He brought the races of men and animals into existence. He gave

them moral and physical laws, and all the powers of the Freedmen's Bureau, or "gates of hell cannot prevail against them."

The Caucasian races have been the only truly progressive races of history. They have the largest heads, the highest instincts, the most comprehensive intellects have, in all ages, stood ahead of all others in civilization and have had no competitors in literature, art and science.

It would seem that "reason, the proud prerogative of man," is to a great extent subservient to the *instincts of races*. In all departments of knowledge into which *speculation* can enter, human reason runs wild. In religion, mental and moral philosophy, the science of government, law, political economy, etc., the attainment of absolute or fixed laws is hopeless. The world consequently makes comparatively little progress in morals, and vice simply changes its form. What is fashionable in one age, is not in another.

The only real progress made by mankind, is in the exact sciences, as Chemistry, Botany, Astronomy, Mathematics, Natural Philosophy, Mechanics, etc., which is almost Godlike, and in this the Negro, Indian, and other inferior races, *take no part whatever*. It is humiliating to look on the infirmities even of genius. Lord Bacon in morals was beneath contempt. Napoleon, Alexander, Caesar, Frederick the Great, were only great highway robbers, who trampled morals, religion and everything under foot to attain their ends.

How can any thoughtful American doubt the overruling influence of *instinct* in races? Can more conclusive facts be asked, than those presented to our view every day by the Whites, Negroes and Indians in our midst?

Yesterday I clipped from a newspaper the following extract, which tells, not only the melancholy story of one tribe of the red men, but is a picture of the doom that awaits them all.

REMNANT OF AN UNFORTUNATE TRIBE.—A dispatch to the St. Louis Democrat says :

ST. JOSEPH, March 28.—A small band of Winnebago Indians have been encamped a few miles from this city during the winter, earning a living by cutting wood and hunting. Some time ago they received notice to decamp and join their red brethren in the Indian country. To day they came into the city and employed counsel to prepare a petition to the Government for the privilege of remaining here and engaging in civil pursuits. This is the last remnant of this once powerful tribe. They are broken in spirit, and say they have made

their last hunt, have finished their journey, and beg the privilege of resting here until they die. Their petition will be forwarded to Washington, strongly endorsed by our citizens.

In like manner, I have seen daily around Mobile for thirty years, the remnant of the once numerous Choctaws, living in bark tents, as degraded as wild beasts, and gradually dwindling away in spite of the best directed efforts that humanity can bring to bear on them.

To my mind, the foregoing conclusions with regard to the various instincts and intellectual characters of races are so self-evident, that I feel as if a labored argument on the subject would be an insult to the understanding of the reader. A few centuries, or even fifty years ago, before the various Freedmen's Bureaux had fairly commenced their destruction of Indians and Negroes, an array of facts and arguments might, with propriety, have been called for ; but the colonial history of Spain, France and England, as well as the history of missions in Asia, Africa and Oceanica, tell the tale of Races.

The discussion, thus far, interests more particularly the naturalist and moral philosopher, but the practical end to which I have been aiming, is *the question of Negro labor at the South*, on which hangs the future prosperity of the Cotton States and the destiny of the Negro race. We see the remark quoted every day that history (of the white race) repeats itself, and there is no greater truism ; but is the same law applicable to the Negro race ? In my letter to General Howard, I asserted that *the Negro is, by instinct, opposed to agricultural labor, and will not till the soil for wages*, an assertion which is proven by the history of the race in and out of Africa.

The negro tribes have had undisturbed possession of the immense continent of Africa for thousands of years, except that portion north of the desert of Sahara --- bordering the Nile and the Mediterranean ; and yet the black population, geographers tell us, does not reach 100,000,000, while China and India with vastly less territory have respectively 400,000,000 and 200,000,000. Why this enormous difference ? It is simply because the negro *is not* an *agricultural* race, while the Chinese and Hindoos *are* intensely agricultural. China and India are gardens from one extreme to the other, and all the food that can be made, *is* made out of the soil. There is reason to believe that those countries reached their maximum of population a thousand or two years ago, and could not increase because the soil could feed no more. In like manner, the black population of Africa



probably reached its maximum quite as far back, not because the agricultural resources of the country were exhausted, but because the people will not cultivate cereals at all, and depend on the natural products of the country, such as yams, cocoa-nuts, plantains, bananas, etc. Nature provides on that continent food enough for seventy or eighty millions, and beyond this, there can be no more population, as there is no food for more.

So too, with the American Indian—he depended upon the scanty products of the chase, to the exclusion of agriculture, and had probably reached his maximum of population at the time the continent was discovered by Columbus.

North America in a few centuries will have a population of more than 1,000,000,000, and Africa might have the same, if the negro could be driven to agricultural labor.

The same inertness which characterizes the Negro physically characterizes him intellectually. No Negro ever invented an alphabet; and from the Great Desert to the Cape of Good Hope, no ruined temple, no crumbling monument, no work of art, no relic of science, no fragment of recorded history, point to any spot in this wide expanse as the cradle or grave of civilization.

The Negro has no excuse, but *that of race*, for the want of agriculture, art and science; for he has been, from the time of Moses to the present day, in constant intercourse with Egypt, the great granary of antiquity and fountain, from which the civilization of Palestine, Assyria, and Greece flowed. So much for the history of the Negro in his native land; let us now follow him into other countries.

When the late civil war broke out in the United States, there were 4,000,000 negroes in the country, about 500,000 of whom were free. The slave portion was not only the best cared for, most comfortable, contented, and increasing laboring population in the world, but was more intelligent, more moral, more christianized, more useful in the progress of civilization than this race had ever been in its native or in foreign lands, in freedom. These facts are fully borne out by all statistics, and will not be controverted by any unprejudiced mind.

What, on the other hand, was the condition of the 500,000 of the freedmen? The professional philanthropists had done everything in their power to educate, to humanize, to stimulate them to mental



and physical activity, but all without result. No one can call the name of a full blooded negro in this country that has ever reached mediocrity in intellect—not one has made a discovery in science, an invention in the mechanic arts, written or spoken a line that has been preserved in print. Worse than all this, they have utterly abandoned all agricultural labor, for which they are well suited, and are either dying from the effects of indolence or occupied about towns as boot blacks, scavengers, waiters in hotels and steam-boats, and other positions subordinate to the whites. I have never known a free negro family in the United States to settle on a farm and till the soil successfully from year to year. He will sometimes, driven by dire necessity, cultivate a little garden spot to avoid starvation, but his immediate wants are poorly supplied, and he never accumulates property by agriculture.

What has been the history of the colony of Liberia, on which so much sentiment, so much thought, so much energy, and so much money have been spent? Missionaries and school-masters have done their best; and at the end of half a century, the experiment has proved such a dead failure, that it is now talked of as a dream of mis-directed philanthropy.

Knowing that authentic portraits of races, addressed to the sense of sight would be much more satisfactory to the reader than any written description, a short time since, I wrote to Messrs. J. B. Lippincott & Co., Philadelphia, publishers of Nott and Gliddon's "*Types of Mankind*," requesting them to send me copies of several plates used in that work. They very obligingly sent the four which will be found below, and which came to hand since the foregoing part of this essay was written. Instead of giving them somewhat as a *postscript*, I might have worked them into the text to greater advantage, but I am writing against time to oblige the Editors who are now waiting for my copy.

These drawings, which all date back to about the same epoch, viz: 1500 years before Christ, are taken from the great works of Champollion, Rosellini, Lepsius, and Belzoni, and are perfectly authenticated portraits of races of men at that date. It is equally certain that these and all the other races that lived around the Mediterranean, live there still, and have preserved their types without change for 3300 years. Nor is it less certain that these various races, Egyptians, Nubians, Arabs, Negroes, Tartars, Jews, Assyrians, and others, may

be traced distinctly one or two thousand years farther back; but on this I will not insist as the chronology of Egypt is not accurately determined, for monuments earlier than 1500 years, B. C. This date too, it should be remembered, is placed in the 18th Egyptian *dynasty*; and the reader may well believe that these dynasties occupied a long vista of time. Lepsius, the best authority we have, places the epoch of Menes, the first of the Pharaohs, at 3893, B. C. !!!

The first drawing given below, is a very curious and interesting one, as it not only proves the diversity of races 3300 years before



Christ, but the fact that the ancient Egyptians had the same material and used it much as we do for the classification of mankind. There are on the monuments several similar tableaux, but we shall select the celebrated scene from the tomb of one of the Pharaohs, SETI MANEPHTHA I (generally called "Belzoni's tomb," at Thebes) of the XIXth dynasty, about 1500 B. C. The Egyptian god Horus, is seen conducting to the King sixteen personages in four groups, and each group of four representing a distinct type of the human family, as known to the Egyptians of that day. The above figures, which may be seen colored, in plates on a folio scale in the great works of Belzoni, Champollion, Rossellini, Lepsius and others, are copied for convenience from the smaller work of Champollion Figeac. They display the Rot, Namu, Nashu and Tamheu, as the hieroglyphic inscription terms them, or in plain English the *red* (Egyptian)—the *yellow*, the *black*, and the *white* races, antedating the epoch of Moses.\*

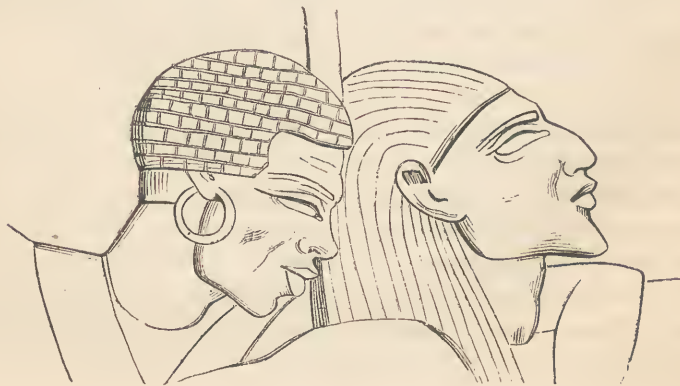
\* For full details see "Types of Mankind," pp. 84-5-6

The following group is traced upon a faithful reduction by Cherubini. It represents a double file of Negroes and Nubians, bound and driven before the chariot of Rameses the II, at Aboosimbel.



In the original, the Nubians are painted of a dark cinnamon color, and the negroes black, showing that these two races presented the exact physical types then that they do in our day, on the banks of the Nile.

Next below, we give two unmistakable portraits; the one a negro, the other an Asiatic, selected from a well drawn group of nine, in the act of being smitten by King SETI I, at Karnac. No one can fail to recognize the Negro and Semitic types, which also date about 1500 years B. C.



The last drawing, given below, equally well authenticated as the others, is one of the many proofs that *negro slavery existed in Egypt more than three thousand years ago!* An Egyptian scribe, colored red (the color of Egyptians) is seen registering the black slaves, of whom males, females and children are represented. The latter with the little tufts of wool upon their heads, while a leopard's skin around the first negro's loins, is grotesquely twisted so as to make the animal's tail belong to its human wearer.



In connection with this scene, which is taken from a monument at Thebes, Sir Gardiner Wilkinson, an established authority, remarks :

“It is evident that both white and black slaves were employed as servants ; they attended on guests when invited to the house of their master ; and from their being in the families of priests, as well as of the military chiefs, we may infer that they were purchased with money, and that the right of possessing slaves, was not confined to those who had taken them in war. The traffic in slaves was tolerated by the Egyptians, and it is reasonable to suppose, that many persons *were engaged, as at present, in bringing them to Egypt for public sale,* independent of those who were sent as part of the tribute, and who were probably, at first, the property of the monarch ; nor did any



difficulty occur to the Ishmaelites in the purchase of Joseph from his brethren, nor in his subsequent sale to Potiphar on arriving in Egypt."

We might thus go on and add numberless portraits of negro Races ; represented on the Egyptian monuments as slaves, prisoners of war, as fugitives, or slain in large battle scenes, etc., all proving that as far back as the XVII dynasty, B. C. 1600, they existed as distant nations, above Egypt. The same profusion of portraits of the other races, above alluded to, are also seen on the monuments, equally faithfully portrayed.

The limits of our essay will not permit additional examples or arguments on the *permanency* of human types ; but it would be useless to attempt further argument with one who doubts, even after these few well authenticated facts. Nor, if it be admitted that the physical type, instincts, habits and intellect of the Negro have been the same for three thousand years, is it anything short of cruelty and folly for the Freedmen's Bureau to attempt to change this work of the Almighty? "Can the Ethiopian change his skin, or the leopard his spots," is the language of Scripture, and proclaims a physical law over which man has no control.

I have given some reasons for the opinion that the Negro is, by *instinct, opposed to agricultural labor*, and that this instinct can never be overcome except in slavery. As it saves me much trouble in collecting facts, I will conclude in my next with copious extracts, illustrative of his agricultural history, from the pamphlet at the head of our article.

I am aware that very flattering accounts are coming in from all quarters, to the effect, that the Negroes are working well, and that a large crop of cotton in 1866 will be the result. At forty to fifty cents per pound for cotton, it is possible that the Negro may, for a time, be stimulated to some degree of industry, but I am perfectly willing to stake what little reputation I may have upon the assertion, that the Negro must fail as an agriculturalist, that the race will be gradually exterminated in this country, that they will deteriorate morally and intellectually, and that we must look to other sources of labor to produce the great staples of the Gulf States.



The object has been to show from the physical and civil history of mankind, that the unadulterated Races, such as the Whites, the Negroes, the Mongols, and American Indians are "*Permanent Varieties*," possessing moral and physical traits which are unchangeable from any known causes, so long as the race is kept pure, to say the least, during the lifetime of a nation—that each type has its peculiar instincts and adaptations, which cannot be obliterated by climate or Freedmen's Bureaux—and that governments can never legislate wisely, without giving due consideration to these important facts.

That the White men, Indians and Negroes, now on the continent of America, will preserve their respective types, like Bulldogs, Greyhounds, and Foxhounds, if the blood is not mixed, no sane man can doubt. The instincts always have, and always will, follow the types, and when a superior race is adulterated by an inferior, it never fails to produce a worthless mongrel.

The leading object of this essay was to prove that the negro is instinctively opposed to agricultural labor, and the remainder of it will be taken up almost exclusively with extracts from the pamphlet alluded to at the beginning, on "*Free Negroism*."

It may be objected that "such kind of stuff" does not properly find a place in a scientific journal; but, on the other hand, it must be remembered that man's civil history is a part of his *natural history*, and that a faithful picture of a race cannot be drawn without including with the physical the moral and intellectual history, habits, actions, etc. This subject is not one for mere idle speculation and curious scientific research—it is one of immense practical interest to the people of the United States at this time, and it our duty calmly to enquire what is to be the future of the white and black races of this continent.

The teachings of Ethnology have been fully vindicated in the history of the American Indians, and it requires no prophetic vision to see that our country is destined soon to complete the sad story of negro slavery and negro emancipation, so well elucidated by the experience of the West India Islands.

Dr. Franklin was the leader, backed by a number of the best and wisest men of Pennsylvania, of a benevolent association in Philadelphia, whose object was to "*form a plan for the promotion of industry, intelligence and morality among the free blacks*."

Its utter failure is shown in the report of another benevolent association, viz., the "Boston Prison-discipline Society," forty-seven

years after, in its first annual report, in 1826, which shows by statistics, that from one-third to one-half of the convicts in the prisons at the North were free blacks and mulattoes, though the colored population formed but a small portion of the whole. This report says, "The first cause existing in society, of the frequency and increase of crime, is the *degraded character of the colored population*. The facts which are gathered from the Penitentiaries, show how great a proportion of the convicts are colored, even in those States where the colored population is small, and prove most strikingly the connection between ignorance and vice." The report might have added, that all efforts at educating the negroes to any useful extent, in Africa and America, had failed, and there has been no improvement in their prison or almshouse statistics from the time of the first emancipation act in Pennsylvania to the present day.

The Colonization Society, which was put in operation by some of our ablest and most patriotic men, is but an outgrowth of this emancipation failure.

It became evident that the idle and vicious negro population were becoming an incubus on our society, and that the attempt to improve their morals and habits of industry was hopeless. It was moreover evident that there was an antagonism of races unfriendly to the progress of the blacks while among us; and it was therefore thought best to send them back to Africa, where their native clime "liberty, equality and fraternity," together with the fostering care of philanthropic societies, missionaries, etc., would all combine to give them such advantages as no infant colony ever had before. But what has been the result? Let the utter failure of Liberia tell the tale. So signal had been the failure of abolitionism in benefiting either the blacks or the whites, that the progress of its party was stayed for a time, until, as Mr. Seward tells us, they at last had reared "a generation educated to hate slavery." They cried, but no one listened. They expostulated, but the public heeded them not. The freed negroes of the North were a standing monument to the folly of abolitionism. They had not progressed, or shown themselves active, enterprising members of society. They would black boots, whitewash, and do other menial offices, and they would hold conventions and pass ridiculous resolutions, but as *for clearing up lands and settling themselves in independent circumstances, they would not*. In 1852 Gerrit Smith, who has done more for freed blacks than any other man, for he gave all who would accept them, free homes on his lands,

complained in a letter to Governor Hunt "that the most of them preferred *to rot, both physically and morally*, in cities, rather than become farmers or mechanics in the country." His own experiment with them resulted in signal failure. Even Horace Greeley, in a moment of apparent forgetfulness, declared in the *Tribune*, September 22d, 1855, that "nine-tenths of the free blacks have no idea of setting themselves to work except as the hirelings or servitors of white men; no idea of building a church or other serious enterprise, except through beggary of the whites. *As a class, the blacks are indolent, improvident, servile and licentious.*"

The free colored population before the war were—in New England, 23,021; in New York, 50,000; in the little State of Maryland, 84,000!; in Pennsylvania, 46,000. Altogether the free colored population of the United States was about half a million; and how, let us ask, were they employed? No where regularly in agricultural labor!

We quote from the pamphlet under review: "When emancipation took place in Jamaica, in 1834, it was loudly heralded that free labor in the West Indies would soon render "slavery" entirely unprofitable in the United States. Mr. Birney encouraged his followers with this hope, and William Lloyd Garrison even made the confident prediction that the 'American slave system must inevitably perish from starvation.' George Thompson, the English abolitionist, who came over to this country about that time to fan the flame of anti-Southern agitation, declared that 'soon all slave-labor cotton would be repudiated by the English manufacturers.' The labor of free negroes was to accomplish all this, for it was presumed that freedom would give an impetus to production, and that the enterprise and industry of the freed black men would soon far outstrip the resources of those countries where "the unprofitable and expensive system of slave-labor" was still adhered to. The millenium was thus, in 1833, but just a step ahead of the abolitionists. They had almost clutched the El Dorado of negro perfection. But alas! for their confident anticipations and positive predictions. In six years the answer came, and it was as follows: In 1800 the West Indies exported 17,000,000 lb. of cotton, and the United States 17,789,803 lb. They were thus at this time about equally productive. In 1840 the West Indies exported only 866,157 lb. of cotton, while the United States exported 743,941,061 lb.! Instead, therefore, of the "American system dying of starvation," as Garrison predicted, or of the British spinners re-

fusing to use 'slave-grown' cotton, England went right on manufacturing 'slave-grown' cotton, while her "philanthropists," to keep up the delusion, began to talk about raising cotton in Africa, by free negro labor there, and they have kept on *talking* about it, and all the while *using* the productions of "slave labor."

The history of Hayti is but a repetition of the same tale. This island, one of the most fertile spots on the globe, contains 27,000 square miles. It is difficult to arrive at the exact population, as *negroes nowhere keep statistics*, but it was known in 1790, under the French government, to contain about half a million; and, according to the best estimates, there has been little or no increase in the last seventy-five years. About 38,000 of the population under the French régime were whites.

Hayti was in high tide of prosperity at the time of the revolution, which terminated in the act of emancipation, in 1793. Every one is familiar with her relapse, under black rule, into African barbarism; and the following statistics will speak for themselves, as to the *instinctive horror of the negro for agricultural labor*.

In 1790 the value of the exports from Hayti was \$27,828,000, the principal productions being as follows:

Sugar.....	163,405,220	lb.
Coffee.....	68,151,180	"
Cotton.....	6,286,126	"
Indigo.....	930,016	"

In 1849, the latest date of which we have any reliable statistics, and sixty years after emancipation, the exports of the above named articles were as follows:

Sugar.....	None.
Coffee.....	30,608,343 lb.
Cotton.....	544,516 "
Indigo.....	None.

As negroes keep no statistics, it is impossible to ascertain with accuracy the present value of the exports, but, from the best information attainable, it can reach little beyond \$1,000,000; though Mr. Sumner places it, in one of his speeches, at about \$2,500,000.

Mr. Underhill, on the spot, could get no statistics.

"In order to show the present condition of Hayti more fully, we quote from a work just published in London, entitled *The West In-*



*dies—their Moral and Social Condition.* The author, Mr. E. B. Underhill, was sent out by the Baptist Missionary Society of London, and is an abolitionist of the deepest dye. While finding all the excuses he can for the decay of the island, he is forced to own the truth. He describes his journey to Port au Prince as follows:

‘We passed by many or through *many abandoned plantations, the buildings in ruin, the sugar-mills decayed, and the iron pans strewn the roadside, cracked and broken.* But for the law that forbids, on pain of confiscation, the export of all metals, they would long ago have been sold to foreign merchants.

‘Only once in this long ride did we come upon a mill in use; it was grinding canes, in order to manufacture the syrup from which *tafia* is made, a kind of inferior rum, the intoxicating drink of the country. The mill was worked by a large over-shot or water-wheel, the water being brought by an aqueduct from a very considerable distance. With the exception of a few banana-gardens, or small patches of maize round the cottages, nowhere did this magnificent and fertile plain show signs of cultivation.

‘In the time of the French occupation before the revolution of 1793, thousands of hogsheads of sugar were produced; *now, not one. All is decay and desolation.* The pastures are deserted, and the prickly pear covers the land once laughing with the bright hues of the sugar-cane.

‘The hydraulic works, erected at vast expense for irrigation, *have crumbled to dust. The plow is an unknown implement of culture,* although so eminently adapted to the great plains and deep soil of Hayti.

‘A country so capable of producing for export, and therefore for the enrichment of its people—besides sugar, coffee, cotton, tobacco, the cacao-bean, spices, every tropical fruit, and many of the fruits of Europe—*lies uncultivated, unoccupied, and desolate.* Its rich mines are neither explored nor worked; and its beautiful woods rot in the soil where they grow. A little logwood is exported, but ebony, mahogany, and the finest building timber rarely fall before the woodman’s axe, and then only for local use. The present inhabitants despise *all servile labor*, and are, for the most part, content with *the spontaneous productions of the soil and forest.*’

JAMAICA affords but a repetition of the same story. It contains 4,000,000 acres, and is the largest and most valuable of the British West India Islands. The census of 1861 gives the following figures: whites, 13,816; mulattoes, 81,065; negroes, 346,374. The whole number of persons who can read is set down at 80,724, and 50,726 as able to read and write. It will be seen from this that over 300,000 can neither read nor write. Education is evidently confined to the whites and mulattoes. In the holy name of Sumner, what has the evangelical “Freedmen’s Bureau” been doing! Why have not these darkies been whitewashed?



Agriculture, the useful arts and education always go hand in hand. No people that refuses to labor in agriculture, commerce and the mechanic arts, can be driven to education.

In 1805 the products of Jamaica were as follows:

Sugar.....	150,352 hhd.
Rum.....	46,837 punch.
Pimento.....	1,041,540 lb.
Coffee.....	17,961,923 "

The very year after the act of gradual emancipation, which was in 1833, the products of the island began to diminish. The decrease went on steadily, until the following are the returns for the year 1856:

Sugar.....	25,920 hhd.
Rum.....	14,470 punch.
Pimento.....	6,848,622 lb.
Coffee.....	3,328,147 lb.

The only crop that had increased was that of pimento, or allspice. As the plantations were abandoned, they became overrun with this tree, and the negro women and children picked the berries, as our Indians do blackberries, without the trouble of cultivation.

The coffee tree, to a certain extent, is like the pimento, and grows wild in many places. Hence the production of coffee has not fallen off in the same proportion as that of sugar, which can be produced only by careful and laborious cultivation. The coffee crop, however, in 1813, before the overthrow of slave labor, was 34,045,585 lb., but the average crop of the past ten years has not been over 5,000,000 lb.; while the sugar crop had fallen in 1853 as low as 20,000 hhd.; and were it not for the small white population in Jamaica, as in Hayti, there would not be a single hogshead of sugar produced!

"The rapidity with which estates have been abandoned in Jamaica, and the decrease in the taxable property of the island, is also astounding. The movable and immovable property of Jamaica was once estimated at £50,000,000, or nearly \$250,000,000. In 1850 the assessed valuation had fallen to £11,500,000. In 1851 it was reduced to £9,500,000, and Mr. Westmoreland, in a speech in the Jamaica House of Assembly, stated it was believed that the falling off would be £2,000,000 more in 1852. From a report made to the House of Assembly of the number and extent of the plantations abandoned during the years 1848, '49, '50, '51 and '52, we gather the following facts:

Sugar-estates abandoned.....	128
" " partially abandoned.....	71
Coffee-plantations abandoned.....	96
" " partially abandoned.....	66

“The total number of acres thus thrown out of cultivation in five years was 391,187! This is only a sample, for the same process has been going on ever since emancipation. In the five years immediately succeeding emancipation, the abandoned estates stood as follows:

Sugar-estates, 140.....	168,032 acres.
Coffee-plantations, 465.....	188,400 “

“These plantations employed 49,383 laborers, whose industry was, therefore, at once lost to the world, and the articles they had raised were just so much subtracted from consumption. The price of these articles, sugar and coffee, was increased on account of the diminished production, and that increased cost represented the tax which the world paid for the privilege of allowing Sambo to loiter in idleness. The *Cyclopædia of Commerce* says, ‘that the negro is rapidly receding into a savage state, and that unless there is a large and immediate supply of immigrants, all society will come to a speedy end, and the island become a second Hayti.’

“Such, then, is the condition of Jamaica, as stated in an impartial work. Let us hear now what the London *Times* candidly owns up to. It says:

‘There is no blinking the truth. Years of bitter experience, years of hope deferred, of self-devotion unrequited, of prayers unanswered, of sufferings derided, of insults unresented, of contumely patiently endured, have convinced us of the truth. It must be spoken out loudly and energetically, despite the wild mockings of ‘howling cant.’ *The freed West India slave will not till the soil for wages; the free son of the ex-slave is as obstinate as his sire. He will not cultivate lands which he has not bought for his own. Yams, mangoes and plantains—these satisfy his wants; he cares not for yours. Cotton, sugar, coffee and tobacco he cares but little for. And what matters it to him that the Englishman has sunk his thousands and tens of thousands on mills, machinery and plants, which now totter on the languishing estate that for years has only returned him beggary and debt? He eats his yams and sniggers at ‘Buckra.’ We know not why this should be, but so it is. The negro has been bought with a price—the price of English taxation and English toil. He has been redeemed from bondage by the sweat and travail of some millions of hard-working Englishmen. Twenty millions of pounds sterling—one hundred millions of dollars—have been distilled from the brains and muscles of the free English laborer, of every degree, to fashion the West India negro into a ‘free, independent laborer.’ ‘Free and independent’ enough he has become, God knows, but laborer he is not; and, so far as we can see, never will be. He will sing hymns and quote texts, but honest, steady industry he not only detests but despises.*

“Such is the testimony of the London *Times*—such the universal evidence of every candid individual. How different is this picture from that predicted by the abolitionists. The Rev. Dr. Channing, the Dr. Cheever of that day, made the following prophecy in 1833, as the result of emancipation:

'The planters, in general, would suffer little, if at all, from emancipation. This change would make them *richer*, rather than poorer. One would think, indeed, from the common language on the subject, that the negroes were to be annihilated by being set free; that the whole labor of the South was to be destroyed by a single blow. But the colored man, when freed, will not vanish from the soil. He will stand there with the same muscles as before, only strung anew by liberty; with the same limbs to toil, and with *stronger motives* to toil than before. He will work from *hope*, not fear; will work for himself, not for others; and unless all the principles of human nature are reversed under a black skin, he will work *better than before*. We believe that agriculture will revive, our worn-out soils will be renewed, and the whole country assume a brighter aspect under *free labor*.'

'Ex-Governor Wood, of Ohio, who paid a visit to Jamaica in 1853, and who is no friend to 'slavery,' says:

'Since the blacks have been liberated, they have become indolent, insolent, degraded and dishonest. They are a rude, beastly set of vagabonds, lying naked about the streets, as filthy as the Hottentots, and I believe worse. On getting to the wharf of Kingston, the first thing, the blacks of *both sexes, perfectly naked*, come swarming about the boat, and would dive for small pieces of coin that were thrown by the passengers. On entering the city, the stranger is annoyed to death by black beggars at every step, and you must often show him your pistol or an uplifted cane, to rid yourself of their importunities.'

'Sewell, in his work on the *Ordeal of Free Labor*, in which he defends emancipation, and pleads for still more extended privileges to the blacks, says of Kingston:

'There is not a house in decent repair; not a wharf in good order; no pavement, no sidewalk, no drainages, and scanty water; no light. There is nothing like work done. Wreck and ruin, destitution and neglect. The inhabitants, taken *en masse*, are steeped to the eyelids in immorality. The population shows unnatural decrease. Illegitimacy exceeds legitimacy. Nothing is replaced that time destroys. If a brick tumbles from a house to the street, it remains there. If a spout is loosened by the wind, it hangs by a thread till it falls; if furniture is accidently broken, the idea of having it mended is not entertained. A God-forsaken place, without life or energy, old, dilapidated, sickly, filthy, cast away from the anchorage of sound morality, of reason and of common sense. Yet this wretched hulk is the capital of an island the most fertile in the world. It is blessed with a climate the most glorious; it lies rotting in the shadow of mountains that can be cultivated from summit to base with every product of tropic and temperate region. It is the mistress of a harbor wherein a thousand line of battle ships can ride safely at anchor.'

'We might fill a volume with such quotations, showing the steady decline of the Island. But it is well to note the moral condition of the negro. The *American Missionary Association* is the strongest kind of abolition testimony in regard to the moral condition of the negroes. The *American Missionary*, a monthly paper, and organ of the Association, for July, 1855, has the following quotation from the letters of one of the missionaries:



*'A man here may be a drunkard, a liar, a Sabbath-breaker, a profane man, a fornicator, an adulterer, and such like—and be known to be such—and go to chapel and hold up his head there, and feel no disgrace from these things, because they are so common as to create a public sentiment in his favor. He may go to the communion-table, and cherish a hope of heaven, and not have his hope disturbed. I might tell of persons, guilty of some, if not all of these things, ministering in holy things.'*

"The report of the American and Foreign Anti-Slavery Society, for 1853, p. 170, says of the negroes:

"Their moral condition is very far from being what it ought to be. It is exceedingly dark and distressing. *Licentiousness prevails to a most alarming extent among the people.* \* \* \* \* \* The almost universal prevalence of intemperance is another prolific source of the moral darkness and degradation of the people. The great mass among all classes of the inhabitants, from the governor in his palace to the peasant in his hut—from the bishop in his gown to the beggar in his rags—are *all slaves to their cups.*"

"So much for "freedom" elevating the blacks. It is complained that the marriage relation is not always regarded where "slavery" exists, but it would seem from this statement, that "slavery" had done more for the moral improvement of the negro, in this respect, than he was at all disposed to do for himself."

Such is the melancholy history of Hayti and Jamaica, the two grandest islands of the Antilles, and such is the history of all the rest where emancipation has been imposed. Here might we close the picture, had not Trinidad and Barbadoes been held up by desperate abolitionists, as evidence of the success of emancipation. Again we take their own evidence, as we have in all we have said about the West Indies, to disprove their one-sided assertions.

Mr. Underhill says: "Three years after emancipation in 1841, the condition of the island was deplorable; the laborers had, for the most part, abandoned the estates and taken possession of plots of vacant lands, especially in the vicinity of the towns, without purchase or lawful right. Vagrancy had become an alarming habit of great numbers." In short, he tells us that every thing went on here as in Hayti and Jamaica.

"With the help of Vagrant Acts and other legislative enactments, somewhat like order was established; and the introduction of Coolie labor has enabled Trinidad to recover from the state of poverty into which it has been plunged. The island, however, has been compelled to burden itself with a debt of \$725,000, on account of the expenses of the Coolie slave-trade, which is disguised under the name of apprenticeship.

"According to Lord Harris, one-fourth of the entire negro population of Trinidad, in 1850, were living in idleness. Estates were wholly abandoned, and poverty stalked abroad. The Coolie labor

arrested this downward tendency. Between 1847 and 1856, 47,739 Coolies were introduced into the West India possessions of Great Britain, the greater portion going to Trinidad and Guiana. These 47,739 protests against the idleness of the negro, have about doubled the production of sugar in Trinidad—raising it from 20,000 to 40,000 hogsheads. But no thanks to the negro for this. It is none of his doings. Mr. Underhill declares that NOT ONE-FOURTH of the persons employed on the estates are negroes. Hence this increase in the sugar production of Trinidad is no evidence of the benefit of emancipation, but just the reverse.

"The case of Barbadoes is still more emphatic, though the abolitionists are never tired of referring to that island as the proof positive of the success of 'free negro labor.' Now, what is Barbadoes? Well, it is a small island, about large enough for a good-sized water-melon patch. It is about 21 miles long by 14 wide, and contains 100,000 acres of land, all told. It has 150,000 inhabitants, and is more thickly settled than China. There is not an acre of wild or unimproved land; not room, as Trollope says, 'for a pic-nic.' This land is monopolized by the whites; and, under a rigid system of vagrant laws, the black is compelled to work. If an idle negro is seen, he is set to work, at wages, or else compelled to DRAG A BALL AND CHAIN on the highways. Mr. Trollope says: 'When emancipation came, there was no squatting ground for the poor Barbadian. He had still to work and make sugar—work quite as hard as he had done while yet a slave. He had to do that or to starve. Consequently, labor has been abundant in this island only.' Now, how this 'capsizes' all the stuff the anti-slaveryites tell us about Barbadoes! Not long since there appeared in the *Independent*, of this city, an article glorifying emancipation as it had affected Barbadoes. Gov. Hinks, of that island, published a letter in proof of it, and in it occurs this remarkable admission:

"In Barbadoes, I have explained already that wages have ranged from 10*d.* to 1*s.* per task, and that rate prevails generally. In addition to these wages, a small allotment of land is usually given, but on a most uncertain tenure. The laborer may be EJECTED AT ANY TIME ON A FEW DAYS' NOTICE, and he is subjected to PENALTIES FOR NOT WORKING ON THE ESTATE."

The author very properly remarks: "The negroes have simply changed masters, and are now in a worse condition than under the old system."

Now, by way of contrast, let us see what Mr. Underhill says about Havana, the port of a slave-labor island:

"It is the BUSIEST AND MOST PROSPEROUS OF ALL THE CITIES of the Antilles. Its harbor is one of the finest in the world, and is CROWDED WITH SHIPPING. Its wharves and warehouses are piled with merchandise, and the general aspect is one of GREAT COMMERCIAL ACTIVITY. Its exports nearly reach the annual value of NINE MILLIONS STERLING (\$45,000,000), and the customs furnish an annual tribute to the mother country over and above the cost of government and military occupation. EIGHT THOUSAND ships annually resort to the harbor of Cuba."



"Evidently Mr. Underhill had got into a new world. He saw it, and was struck with the contrast it presented to the dilapidated region he had just left. In order to show the contrast between the PROGRESS of Cuba, and the DECLINE of Jamaica, it is only necessary to give a few statistics. The value of the exports of Jamaica, in 1809, were greater than those of Cuba in 1826, and a comparison of the two islands gives the following:

Jamaica, in 1809,.....	\$15,166,000
Cuba, in 1826,.....	13,809,388
Jamaica, in 1854,.....	4,480,661
Cuba, in 1854,.....	31,683,731

"What a picture is this of free negroism! What can the abolitionist, who prates of free negroes laboring, say to these facts and figures? Cuba has been just as steadily advancing as Jamaica has been retrograding.

"The productiveness of Cuba is most astonishing. Her exports are *more per head than those of any other country on the face of the globe*. Her export and import trade for 1859 was as follows:\*

Exports for 1859.....	\$57,455,185
Imports for 1859.....	43,465,185

Showing an excess of exports over imports of \$13,989,506

"Now, the population of Cuba is only about one million and a half, all told, black and white. Upon analyzing the above figures, then, it will be seen that the exports of Cuba amount to about \$40 per head for each man, woman and child on the island! At the same time it should be noted that this great production is not all exchanged for articles imported, but there is a net income or surplus of exports over imports of \$13,989,506.

"This net surplus of wealth amounts to \$9.32 cents for each man, woman and child in Cuba. No other country in the world can present such a picture of prosperity, and yet Cuba is by no means as productive as she might be. Through a mistaken policy, or supposed kindness to the negro, manumissions are easily procured, and freed negroes are multiplying so rapidly that her welfare will, ere long, be very seriously impaired, unless the evil be checked."

I might thus go on and fill a volume with such evidence from *anti-slavery authorities*, but it could add nothing to the strength of the argument, and I fear that I have already wearied the patience of the Medical reader, who does not look, in a Journal of Medical Science, for material of this description; but I could not otherwise illustrate the leading point in view, viz., *the instinctive disinclination of the negro to agricultural labor*.

In a preceding part of this article, I have given the faithful portraits of negroes from the ancient monuments of Egypt, dating back 1500 years B. C., and it would be an easy matter to add many more, with facts in abundance, to carry the existence of negro races one or two thousand years further back. The negro then has remained for

\* Balanza general del Comercio de la Isla de Cuba en 1859. Habana : 1861.

at least 3500 years what God made him, and Exeter Halls and Freedmen's Bureaux cannot change his type. His black skin, woolly head, anatomical structure, small brain, inferior intellect, and *instinctive dislike to agricultural labor*, have characterized the race through this long lapse of time, and will continue to do so, until the Creator, in his wisdom, shall order otherwise.

I have none but the kindest feeling towards the Freedmen, and have perhaps done them as many real kindnesses as any member of the Freedmen's Bureau ; but I shall continue to oppose all utopian ideas and schemes, which must end in anything but benefit to them.

